

**A Booke of the natures and
properties/as well of the bathes in England as of
other bathes in Germany and Italy / very necessary for
all seif persones that can not be healed without the
helpe of natural bathes/gathered by
William Turner Doctor
of Physic.**



**Imprinted at Colleen by Arnold Birckman/
In the yeare of our Lorde.**

M. D. LXII

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To the right honorable and

CHRISTIAN LORDE EDVVARDE SENAR ERLE OF
HERFORD, VVILLIAM TVRNER VVISSHES THE PER-
FIT KNOWLEDGE OF GODDIS HOLY VVORDE,
AND GRACE TO LYVE THERAFTER
vvith all prosperite of body and mind.



After that I had bene in Itali and Germany/ and had sene
there diuerse natural bathes/ and was called by your fa-
thers grace/ at y tyme the Duke of Summerset / and Pro-
tector of his Nephew King Edward the first/ our most Chri-
stiane Lorde and Gouverner / in to Englande to his seruice:
after that I hard tel that their was a natural bathe within
your fathers Dukedome: I ceased not vntyl I gat licence to go to se the
same bathe: whiche Done/ I caried certaine diseased persones with me/
with whom I taried as long as I could/ and tryed for the shortnes of the
tyme (for I had very short tyme granted me) the nature and workinge of
it. And after being Dean of Welles/ which place is not far from bathe/ and
hauing liberty to tary ther so long as I list/ I tried the same bathes a litle
further / and found it by experience / that they were a verye excellent tre-
sure/ but vnworthely esteemed and iudged of al men/ and namely of suche
as haue mooste plenty of other trespure/ but not to be compared with this
precious gife of God. But after that for the safegard of my lyfe/ I was co-
pelled now of late in my age to fly in to hygh Almany/ occupying the office
of a Physicion there/ was wyth diuerse seik folke in the bathes of Germa-
nye: where as I trust I learned sumthinge besyde it. that I knew befoze/
which knowledge all thowgh the extreme niggishnes and illiberalite of
sum that had most in the tyme of my bannishment/ & the vngentle hand-
lyng of me/ of sum sence my returning in to England hath very lytle deser-
ued to haue ether in part or in hole: yet for theys sake that are honest and
vertuous men/ I haue writen a small treatise of the bath of Baeth here
in England/ and also because euery land byngethe not furth euery thing/
as the Poet sayeth / and the bathes of England can not help all the disea-
ses that certayn bathes of Germany and Italy can help/ for theys sake
that haue old diseases and hardly curable in England/ ether by medicines
or by our bathes that we haue here: I haue gathered out of diuers lear-
ned mennis workes/ the nature and workinge of diuers of the most hol-
sum and strong workinge bathes/ which ar to be found other in Italy or
Germany/ that such men as haue mony to bear theyr costes/ may fynd re-
medy for theyr diseases there. This smal worke I geue and dedicat vnto
your Lordshyp/ as a token of the good wyll that I bear vnto you and to
your fathers hole household and family. If I shall perceyue that this pore
reward do please you/ I shall be therby muche bolderied to dedicate vnto
you both greater & moze learned workes/ as my health & lesuer wil serue.
The Lord preserue you and all your brethren and systern/ Amen.
At London the xv. of Feb. In the year of our Lord 1560.

THE NAMES OF THE LERNED

*men, which write that the bathes haue the
uirtues and properties, which heres
after in thys boke I gyue
unto them.*

Aëtius a Grecian.
A leardus an Italian.
Antonius Furnanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Gefnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Doridis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolaius Massa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tusignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus an Italian.

THE NAMES OF THE BATHES

*and places where they be, where
of is mention made in
this booke.*

Of the bath of Baeth in the counte of
Summerset shyre.
Of Embs bath in Germany in the bis-
shoprik of Trier.
Of VVisbat in the counte of the Erl of
Nassovv in Germany.
Of the bath of Baden in the Marcusdom
of Baden in hygh Germany.
Of the VVild bath in the Dukedome of
VVirtemberg.
Of the soure bath in the Dukedō of VVir-
tenberg.
Of the bath called Baden in Svlicherlād.
Of Peppers bath in Rhetia in the biss hop
rich of Cur.
Of the Apon bath in Itali.

Of the Calderan bath in Itali in the Lord-
ship of Verona.

Of the Porret bath in Itali in the Lordship
of Bonony.

THE NAMES OF THE SIKNES- ses, vvhich may be healed by these bathes.

The castyng of children out, before the
devv tyme appoynted by nature.

The stoppyng of the longes & shortnes
of brethe vvhē a man cā not take breth,
except he sit ryght vp.

The hardnes and bynding of the belly,
vvhē as a man can not go to the stool
vvithout Phisik.

The Palfey vvhē as a man is quite num
all the partes of his body & hath nether
mouyng nor helyng.

Imposumes and gatheringes of humors
together vvith swelling.

The rinnyng gout vvhich rynneth from
one ioynte to an other.

The defenes or dulnes of hearyng.

The vvyndenes or synging or tynging
of the eares.

The brusyng that cummeth by fallyng
or betyng.

The stone in the kyndes.

The stone in the blader.

Hard lumpes and swellynges.

The Cancre.

The hede ach of a colde cause.

The hede ach of an hote cause.

The Reum or Pose or Catar.

The stoppyng of the brayn vvith euell
humores.

Scarres and foul markes of sores or vvoū-
des.

The Colik.

The fallyng syknes.

Crampes and dravynges together bra-
vunes and synevves or stretching furth
to much of the same.

The trimbling of the hart.

The foulnes of the skin and scuruenes.

The puffing vp of the legges vvith vvind.

The hardnes of any place in the body.

The often and to much making of vvater
called Diabetes.

The leannes of the hole body.

Agues after the mater is made rype and
digested.

Tertie

Tertian agues. Quartane agues.
 Fistules or hollov or false vnder cre-
 ping sores.
 Al kindes of iss hues or flyxes.
 The sticking of yron in a bone or in the
 fleshe.
 Breking or burstyng of bones.
 Membres that are made num vvith cold.
 The knobbes & hard lúpes that ar made
 by the french pockes.
 The lousnes and vvaterynge of the gúmes.
 The emrodes and pytes.
 The mygram or hedeach in the one half
 of the hede.
 The diseases of the lyuer.
 Burstyng or brekyng.
 The bottel dropsey in the stomach.
 The general dropsey throv all the body,
 rynnynge betvvene the fell & the fleshe.
 The iaundes or guelsought.
 The couldnes and stopping of the lyuer.
 The sciatica or hancheuel.
 The lepre vpon the skin.
 The hardnes of the mylt or the cake in
 the left syde.
 VVormes in the belly.
 Membres that ar num and fele not.
 The madnes called melancholia.
 The hurtyng of the memory, or forget-
 fulnes.
 The stopping of vvemens floures.
 The morphevv both vvhyte and blak.
 The diseases of the nose thrilles.
 The stifnes of the synevves.
 The to much moistnes of the synevves.
 The shryngkyng of the synevves.
 The diseases of the eyes.

The burnyng of the eyes.
 The vvaterynge of the eyes.
 The dulnes in smellyng.
 The palsey.
 The tífik or consumption in the longes.
 The goutte.
 The diseases of the breste.
 The gathering together or rinnyng toge-
 ther of blood.
 Scabbes and manges.
 The iss hue of a mannis nature or sede.
 The gushyng out of bloode.
 The cramp.
 Barunnes of man or vvoman.
 To much svveringe.
 The diseases of the mylt.
 Numnes of any parte.
 The cramp in the nek.
 The vayn appetite of goyng to stoole,
 vvhen a man can do nothing vvhen he
 cummeth there.
 The trymblyng of any membre, vvhen a
 man can not hold it still.
 Grene or nevv vvoundes.
 Old vvoundes falsely healed.
 The vveiknes of the stomach.
 The dulnes of the eyesight.
 The dusenes or gydenes in the heade.
 Sores byles and blysters.
 The strangling of the mother.
 The falling of the mother.
 The coldnes of the mother.
 The ravvnes and scabbynes in the blader.
 For these diseases and many mo, not men-
 tioned in this Table, are shewed re-
 medies in this booke folovving in di-
 uerse places.

THE PREFACE OF THE AV- THOR VNTO HIS VVELBELOVED NEIGBO-

RES, OF BATHE BRISTOVV, VVELLIS,
VVYNSAM AND CHARDE.



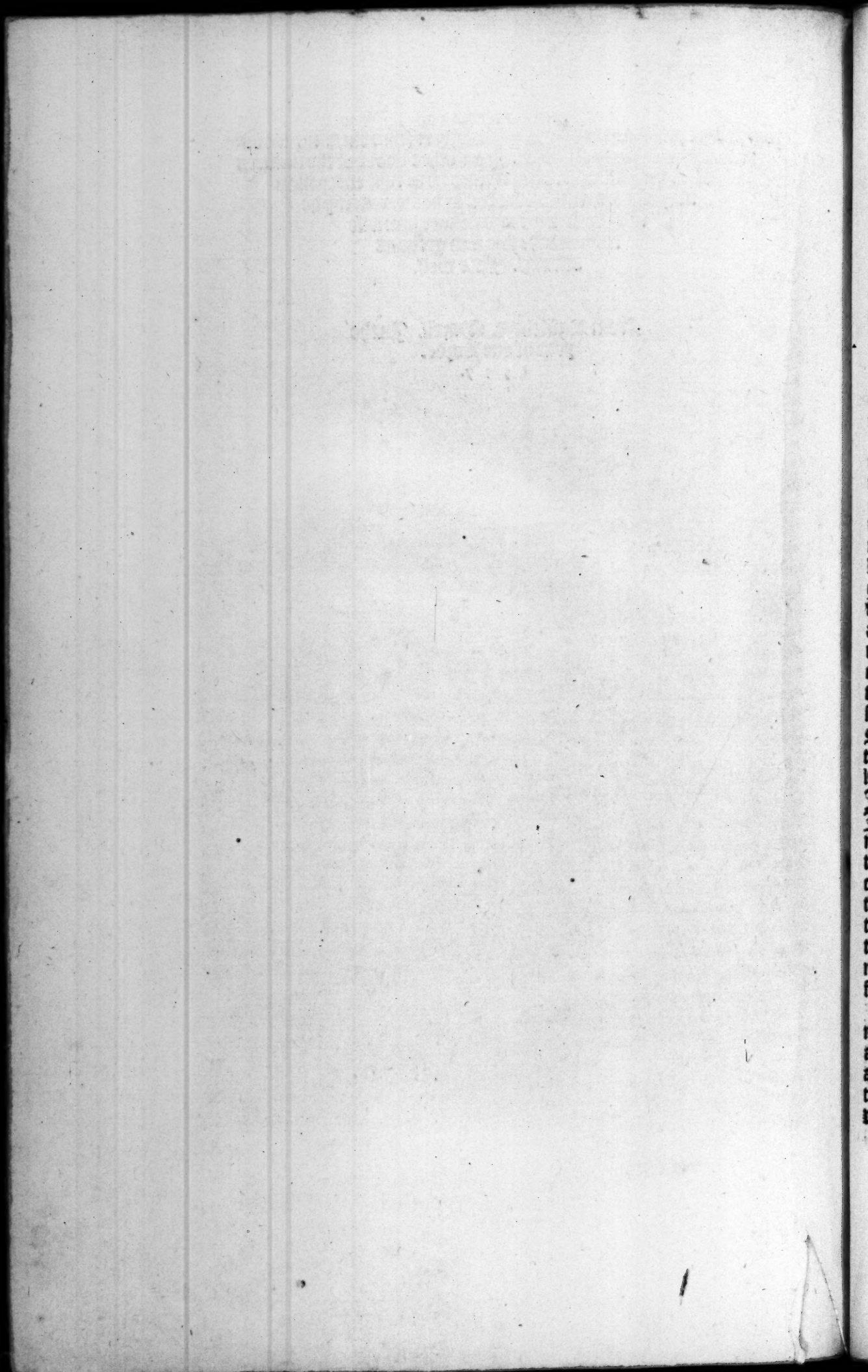
Ihe most part of all flockinge byrdes/ of the whiche nombre/ are linnettes / goldfinches / Sparrowes and twoyes : if they chance vpon any good plenty of meat/ they ceas not locking & calling/ if they heare any of their kindes/ be it neuer so far of/ vntill they haue brought them vnto that meate whiche they haue founde/ beyng taught of their nature/ whiche almighty God grafted in them / when he shope them and made them to do so. Then how vnkind were I beyng a resonable creature/ and hauing the lesson taught me as well as byrdes/ both by the law of nature/ and by the wryten law of God in hys holy Bible/ that whensoever I gett any plenty of any good thyng/ that I shulde dele oz at the leste offer vnto other of my felowes sum parte thereof/ if that after that I had traauayled thozow Italy and Germany/ and had found there many thynges for you very good & necessary/ if I should not at the leste offer vnto you suche good thynges/ as I haue founde/ whyle I studied Physik in these forsayd countres/ I saw many very holsum bathes there/ the vertues and properties wherof in healing of many soze and otherwysle vncurable syknesles/ I haue learned partely by experience/ partly by reding of good wryters/ and partely by confering with the best learned men that I could finde there. The names therfore of these bathes/ the places and the vertues of the same/ leste I shoulde seme vnkinde/ haue I now declared vnto you/ in thys litle booke/ wherby after a maner/ I lock and call all you that haue any diseale that can not be healed without the helpe of a naturall bathe. I haue also wryten so well as I can of the bath of Baeth in England/ to allure thither as many as haue nede of suche helpe as almighty God hath granted it to gyue. wherof that I wote of noman hath wryten one word/ that euer I could rede. wherfor if that I wryte not so perfittly of it/ as sum perfitt idle ouerseers would that I shuld haue done: I trust that all honest men will pardon me/ because I had no help of any wryters that wrote of it befoze me. And because it chanseeth oft tymes & diuers men goyng about to heal a curable diseas/ for lack of knowledge how to vse the ir medicines/ and by vsing of eucl diet / make thesame ether vncurable/ oz ellis stere by an other much worse then the former was: for the auoyding of suche mischances / I haue wryten at large what diet all men shall kepe in the bathes/ and how they shall prepare the selues vnto them/ and o: dze them selues after that they are cummed out of the same agayn. furthermore because in the tyme of bathinge in certayne men/ certayn grefes and diseales arysle ether by the reason of theyr complexion/ oz of the nature of the bath/ for their sakes that haue not alwayes money to hyze a Physicio/ I haue wryten remedies against such diseales and grefes/ as commonly vse to bere men in the tyme of theyr bathinge. If that

THE PREFACE.

that I shall perceyue that ye do thankfully receyue these my labour
ye shall haue shortly Godwilling an other booke of the natures
of all waters/and certayn rules how that euery man
may make artificiall bathes at home/wherby he
may both kepe and deliuer him selfe
from manye soze and greuous
Diseases. Fare well.

From Basil the X. Martij. In the
year of our Lorde.

1557.



Of the bathe of Baeth in Englande.



Although there be a very excellent and holsome bath wythin the Realm of Englande/ yet for all that/ I reken that there are manye in the North and Northwest partes of Englande/ and some in the East partes / whyche beyng diseased wyth sore diseases woulde gladiye come to the bath of Baeth: if they knewe that there were anye there / whereby they mighte be holpen/ and yet knowe not whether there be anye in the Realme or no. Wherefore I seynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wyte of anye foren bath/ for sparing of greate labour and sauinge of much money/ to shewe fyrste the vertues of oure oune bathes. For if they be able to helpe mennys diseases: what shall men nede to go into farre countrees to seke that remedy there/ whyche they maye haue at home?

The bath of England is in the West countre in Summerstshire in a cite called in Latin Bathonia/ and Baeth in Englishe of the bathes/ & are in it. This cite of Baeth is xv. miles from Welles/ and xv. miles fro the noble cite of Bristow. The chese matter whereof these bathes in this cite haue theyr chese vertue and streingth/ after my iudgement is brimstone. And of my iudgemente are diuerse other/ whyche haue examined them as I haue done when as I was at these bathes wyth a certayn man diseased in the goute/ I went in to them my selfe wyth my patiente/ and broughte furth of the place nexte vnto the spring/ and out of the bottom/ slyme/ mudde/ bones and stones/ whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/ maye gather that brimstone is the only mater in these bathes/ or ellis the chese that beareth ruel in them. For they dye by wounderfullye/ and heale the goute excellentlye/ and that in a shorte tyme/ as wyth diuerse other one myles somtyme/ one of my Lorde of Summerettes players can beare witnes: whyche thynges are no lyghte tokens / that brimstone beareth the chese rule/ seynge that nether by smelling nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thyng lightly menged wyth the brimstone/ whych thinge I coulde not perceyue/ it muste be copper. For whyle I walked aboute the mountaynes/ out of the whyche the bathes do sprynge / I founde here and there litle peces of marquesites and stones / menged wyth copper/ but I could by no sense or wit perceyue/ that the bathes had anye notable qualite thereof. Then seynge that there can not be found any other miner or mater to be the chese ruler in these bathes then brimstone / we maye gather that these oure bathes are good for all those diseases/ whych all learned Physicia nes wyte/ that all other bathes/ whose chese ruler is brimstone / are good for.

Aetius writing of naturall bathes/ wherein brimstone is ether the only miner or mater of them/ or chese mater therof/ sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/ swage the payn that a man hath in desprynge to goo ofte vnto the stoole/ and when he commeth thither/ he can ether do litle or nothyng. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/ for the lepre/

Of the bathe of Baeth in Englande.

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the left side/for an hardened liuer/for an hardened mother/for all kindes of palseis/for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone/hurte the stomack and mar it. Thus far writeth Aetius.

Agricola in his booke of those thinges whyche flowe oute of the earth/writeth thus of bathes of brimstone. The bathes of brimstone soften the synewes/and do heate. They are good therfore for palseyes/for places ether pulled in to muche or stretched to farr furth. for the shaking and trimbling of aipe membre/and they swage ache. They drawe oute swellings of the lymmes/and dryue and scatter them awaye. They are good therefore for the goutte in the handes/for the goutte in the fete/and for the sciatica/and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and driue awaye the swelling of them both. They scoure awaye freckles/and heale moreswes and scabbes. But they vndo and ouerthrowe the stomack. Then sayng as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/ may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knowen/euen aboue a thousand yeares/ether the vnlearnednes or the enuiusnes of the Physicionen/ which haue ben in times past/is greatly to be rebuked/because ether for lak of learning knew not the vertues of these bathes/or els for enuiusnes wold not send the sik folk/whom they could no otherwyse hele vnto these bathes. For as all men can tell verie fewe in times paste haue bene by the aduise of Physicionen sent vnto these bathes. But now in this our lighte and learned tyme/after that so many learned Physicionen haue so greatly commended these bathes/I doute whether the negardishe illiberalite/or the vnnaturall vnkindnes of the riche menne of Englande is more to be dysprayed/which receiuing so many good turnes of almighty God/nowe after they know that the bathes are so profitable/will not bestowe one half penny for Gods sake vpon the bettering and amending of them/that the pore sik & diseased people they resorte thither/might be better & soner holpen when they are there. There is money inough spent vpon cockfightinges/tenesplayes/parkes/bankettinges/pageantes & playes seruing only for a shorte tyme & pleasure oft tymes/but of priuat persones/which haue no nede of them. But I haue not hearde tell that anye riche man hath spent vpon these noble bathes/beyng so profitable for the hole comon welth of Englande/one grote these twintye yeares.

He that had ben in Italye and Germany/and had sene howe costly and wellfauoredly the bathes are trimmed and appoynted there in diuers and sundrye places/woulde be ashamed that anye straunger/whyche had sene the bathes in foren landes/shoulde looke vpon oure bathes. For he woulde thynke that the straunger would accuse vs English men of thye thinges/of grossnes & brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellent gifts of almighty God/of beistly filthines/because we make no partition between men and the weomen/whyle they are in bathing/but suffer them contrary both

both vnto the lawe of God and man/to go together lyke vnrasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/ or other gentle or no gentle honest man/ he wil bestow any cost vpon he bettering & amending of these bathes/ I wil for my part/ because I haue no store of other riches help he matter as far forward as I can w my counsell which is thys.

first & before all other thynges my counsell is/ he euery bath haue an hole in the bottome/ by the whych the stophole taken out he bath should be cleged and scoured euery xxiiij. houres at he lest ones/ & he I would aduise to be done at viij. of he clock at after noune/ he agaynst he morning it might be full of fresh and holsome water agaynst the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/ and in lesse ieperdy in takinge of newe/ whych maye easely come vnto a man/ if he go into a bathe wherein a sieke man / nameley if he be sieke in a smitting or infectiue disease/ hath continewed.

But if that by the vnfitness of the place this can not be conuenientlye brought to passe: I would that no man should be suffered to bath hym selfe in the fyrst bathe/ wher as the water doth fyrst spring/ (although it be more vertuous then all he other/ for the further of he bathing place is from he place where the water gusheth out/ the lesse vertue it hath) but in other whyche are deriued & drawen out of the principall bath. For I thynke it were necessary/ that there shoulde be drawen out by prety canales or condites a good nombze of bathes or cisternes/ whych I would should be euerye one seuerallye deuised from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/ that ones in xxiiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynst the morninge/ when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/ or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ he the vapores myght go oute/ lest they that haue euell heades/ be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of he fyrst or principall bath/ that honest weomen & other which would not gladly be sene in he bathes/ might euer haue as oft as they nede freshe water drawen vnto them thorow an hole/ wherewyth they maye bathe the selues in vesselles of wod made for that purpose provided wyth all forsyghte / that not one drop of the water/ whych they in the loftes haue occupied/ fall not in agayn to the principall bath/ but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/ it were beste that he loftes should be so bylded/ that only a bucket mighte go doune into the bathe/ the reste of them beyng quyte wythoute the compasse of the bathe / sauinge that litle portyon / whereby water maye be drawen by thoroowe/ to serue them that are in them. And suche one place myght be deuised to drawe water by thoroow that it might serue for half a dosen chābres aboue or mo. This were also necessary he in one of the bathes shoulde be bylded ouer the hottest

Of the bath at Baeth in England.

place that there is/a litle house after the maner of a scatholde/very nere vnto the water/after such maner that the hote vapores myght strike hote vpon certayn places of mannis body. For thys maner of recepying of the hote vapores is muche better for som kindes of dropsees and goutes/ then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoynted for woemen alone/ but also that other should be appoynted for such persones seuerally/as are sike in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones / gūmes / metalles & medicines of diuerse other thynges / principally for mā / it is to be thought & his will is & he same should som tyme serue such creatures of his / as man can not wel want. wherfore as it is wel done & herbes & medicines made of diuerse other thynges / should be geuen vnto & bestes & serue vs / so I thinke & it were not amisse / if & we made & bathes after they haue serued man / for whom they were principally made / serue also to help horses. For performing wherof I would wishe & one or ij. hathes in som conuenient place might be drawen out from one or two of the hottest bathes / and the wold I haue so deuised / that the horses that haue diseases in the legges and ioyntes / might stand in the bath almoste vnto the belly / and that other that haue other diseases / might stand hygher in the water / whych thyng maye easelye be brought to passe / if that two holes be made woth stopholes / the one hygher / and the other lower / that a man maye set the horse as depe or shalowe as he list / the water increasynge or Decreasyng accordinge to the holdinge in or lettynge out of the water.

I thinke verely that the bath of brimstone within the space of a moneth wil heale splentes / spauines / and all knobbes / hard lumpes and swellinges / if they be not verye olde / frettishynge or founderinge facies or fashones / and al such like disease that are without / if the horses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath / and orden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme / but whyle they stande restinge them selues oute of the bathe. And my aduise is that they that haue not muche money to bestowe vpon horsleches / that they laye in good quantite the stymie and groundes of the bathe vpon the soze places of the horses all that tyme that they are oute of the bathe / restinge them in the stable betwene one bathynge tyme and an other. But I woulde not that anye man shoulde vnderstande me here that I woulde not that the horse shoulde be exercised in theyr bathynge tyme / for that is not my meaninge / for I woulde that a horse shoulde be as well exercised as a man / and so muche more as he is stronger then a man / excepte the diseases be in his sete / and then are they more measurablye to be exercised. As for the diet whyche men shoulde kepe at thys bath of Baeth / it shall be taught amongst other generall ruelles in the end of thys booke.

Of the Embß bathe besyde Confluence in the diocese of Triuer, otherwise called Trier.

In the diocese of Truer about four English miles from Confluence vpon the other syde of the Rене/amongest a greate sorte of hyghe hylles in a valley by a litle riuer syde/ is a fayre and well fauored bath called Embs bath. There are as I do remembre thre springes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water ryuneth thorow/where of it hath hys vertue/is Brimstone/ alum/and as Dyander writeth salt. But when as I was there in serching for the chese miner/that shoulde geue the chese strenght vnto the water/ I perceyued that there was muche alum/som brimstone/and as far as I could gather som mixture of yron/rather then of salt:for I coule perceyue by no witt that I had/anye token of salt there.

The vertues and properties of these Bathes.

These bathes are good to heat and to dye the cold and moyst ioyntes/and to scoure them from sleime: wherfore they are for the wild or running goutte/for the vnfelinge and slepinge membres.

They are good for the palsey/for the colick/for the sitre/and for the stone in the kidnees.

They warme a womannis mother / wherfore they will make women fruytfull/if they be let blood in the mother beyn before/and be wel purged of suche humores/as are the hinderance of conception.

They are good for old & cold sores/ for al kindes of scabbes & scuruiues.

These bathes are wyth lesse then two daues iorney of the noble and famous citie of Colon/where as a man is disposed to come to Embs bath/maye prouide himselfe there of all thinges necessary/both concerning medicines/and also concerning good biere/if any man can no drinke in the bathyng tyme anye wine. There may also a man haue good counsell of learned phisicioness: where of ye shall fynde no store/after ones that ye are passed from Colon. Therefore it were wisdom to prouide you of all these forsayde thinges before ye go out of Colon/for allthough Confluence be a good citie/ yet ye maye misse of all the forsayd thynges/when as ye haue moste nede of them/if ye bringe them not wyth you.

Of the Bath called in Duche VVeissbaden, that is the whyte Bath.

In the diocese of Mentz wythin the Lordshippe of the Earle of Nassow are bathes/ whych were ones called *Therma mattiacæ* in Latin/and now in Duche Weissbaden. They are thre litle English miles from Mentz vpon the other syde of the Rене. The mater or miner that geueth these bathes theyr chese strenght / is brimstone & a litle alum and salpeter. One of these bathes is so hote that a man maye scald hennes and pigges/and leth egges in it. Therefore it is verie euell for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membris that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wonderfullye scabbes and olde sores/ and wythin a shorte tyme drye vp such humores as fall vpon the ioyntes.

Of the bathes in the Markisdome of Baden in hygh Germany.

The bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rhen/ and the black or mar-
tian wood. The towe and hole countre haue theyr names of these bathes. These bathes are so hote that they will seeth egges harde/ & scalde swyne and heimes/ so that the here and fethers will lightly come of. And yet for all that/ as certayne writers beare witnes/ a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen weekes. Because the bymstone beareth so mall ruel. These bathes haue muche salpeter and alum/ and som bymstone in them. But I coulde marke no token at all of bymstone/ when I was there/ and I coulde perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take theyr bryth/ excepte they sit or stand right vp. They are good for all the diseases of the ioyntes/ as for the hand euell/ for the foote euell/ and for the sciatica/ or the payne which is in the huckel bones/ if the diseases come of a colde cause.

It is good for the dropsey/ and namelye for the fyrste two kindes/ that is for the hole dropsey that runneth ouer the hole bodye/ and the bottel dropsey which is about the stomack. And I iudge that the vapoure/ smoke or bryth of it is also good for the thyrde kinde/ called the tymaine. And so is the mudde or claye that is in the bottome of it/ layd vpon the swelled place and dreyed vp ether in the hote sonne or ellis agaynste a warme fyre.

It is good for the cold diseases of the mother/ and for them that are be-
red wyth the whyte floures.

They are good for bareyne woemen that can not conceyue/ as it hath bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skynne/ as for scabbes/ scurf/ and maungines/ and suche lyke diseases.

It is good for them that haue anye tremblinge membre/ and for suche membris as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combed wyth the synginge in theyr eares.

It is

Of the wilde Bathes.

4

It is good for them that haue a colde and moyſt ſtomack/and therefore haue euill digeſtion.

It is good for them that are diſeaſed in the milt or leuer/ if the ſikneſſe come of a cold cauſe and a moyſt.

It is good for theſe that are diſeaſed with the ſtone/ and for ſuche as haue any knoppes or hard ſwellinges vpon any membre.

It is good for them that haue theſe legges blowen or puffeſſed vp wyth wynde.

It is good alſo for old ſcares and markikes or ſoule ſpottes/ whych haue commed ether by ſtrypes or of woundes or ſores or byles.

And although thys bath be very good for all theſe forenamed diſeaſes/ yet it is moſt commended for healing of the goutte in the fete.

This bath is not farr from Argentine/ otherwoyſe called Strasburge/ where as both good counsell maye be hadd of learned Phyſicianes/ and alſo good ſtoore of all good medicines/ neceſſarpe for all maner curable diſeaſes.

Of the wilde Bathes.

In the Dukedome of Wirtemberg/ not farre from a towne called Chalb/ is a bath called wilde Bathes/ of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the ſame is the hygher part of the great wildernes/ called of the old wyters Hyrcinia Sylua. Theſe waters haue theſe ſtrength of bymſtone/ ſalte and alum. Som do thynke that there is ſome copper myngeld with the forſayd matters. Golden finger one that hath wryten of this bath/ ſayth that it is warme and not hote/ becauſe they haue but littel bymſtone and ſalpetre naturall. Yet for all that/ by this reaſon they ſeame to haue muche bymſtone/ becauſe they will diſpache a man in xiiiij. dayes of ſuche diſeaſes as they are ordeined of God to heale. Ioannes Follius one that wrote alſo of thys bath/ ſayeth/ That a man ſhoulde ſitt in this bathe at the fyrſt but a ſhorthe whyle/ and that by littell and littell/ ſo maye increaſe 5 houres of ſittinge in it/ and that a man maye ſit in it ten houres. But I thynke ten houres are a great deale to manye/ excepte a man haue a verpe ſtrong nature.

The vertues of this Bath.

This bath is good for all diſeaſes of the heade.

Iij It is good for the crampe/ for the palſey/ and for the nummes of any membre.

iiij It is good for the ſinginge in the eares.

v It is good agaynſt the ſtoppinge of the milt and liuer.

vi It is good for the droſey and for the iaundes or queliſought.

vij It is good for the ſtone both in the kidnees and alſo in the bladder.

viii It is good for them that haue loſte theſe appetite/ and haue ether none at all/ or ſmall deſyre to eate.

B iij

bij It

Of the Soure bathe.

biij It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisicioness that dwell not farre from it/ haue experience of the properties of it/ holde that it is moze mete and hol- some for men/ then for women.

Of the Soure bathe.

In the Dukedom of Wirtenberge in Swaberland at Goppingen/ there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brim/ because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/ but nether he nether anye other wyter that I can rede of/ sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/ wherfore I can not vndoutedlye tell what mat- ter it is. But I reken in my mind it is Alum/ whych in other bathes/ where it is much/ geueth such a tast vnto them.

The vertues of the bathe.

- i This bath is good for membez out of ioynte.
- ii It comforteth and strengtheneth the stomack.
- iii It is good for the dropsey / and for the iaundes and for corrupte and rotten humores.
- iiij It is good for the troublesome colik.
- b The water of this bath dronken/ killeth woormes.
- bj Some wyters holde that this bathe is good for a tertian Ageue/ and that it maketh a man haue a good appetite.
- bij The water of this bathe dronken in great quantite/ hurteth no man/ as the report is/ and therfore manye that dwell aboute it/ carpe great tum- fuls of it awaye/ and drinke it in theyr houses.

*Of the bath called Baden in Schwicherlande out of
Sebastian Munster.*

Baden is a towne in Schwicherlande by the ryuer called Lyma-
gus / so nere vnto Zurich the head towne of Schwicherlande/
that a man maye go from the bath to it in the space of foure hou-
res. Beneth the whyche towne of Baden springe by diuerse and
manye welles and springes/ whyche are so goodlye and pleasant/ that I ne-
uer sawe in anye place moze pleasaunte and moze inhaunted then they be.
Thys place was knowen in the tyme of Cornelius Tacitus/ and before his
tyme/ for he maketh mention of it after this maner. It is a goodly pleasant
place/ and hath holsome waters / and a wondrous stronge castell besyde
the riuer that renneth by. Note well springes gush oute both on this syde/
and on the farther syde of the floude/ and in the floude. The heat in y spring
is so great/ that if thou be naked/ thou canst not abyde it.

Oute

Out of Henrichus Gulden finger, who wrote also of this bathe.

The towne of Baden standeth by the floude Lindemacus in a pleasant place/and in an holsome ayer/and there is plenty inough of al thinges. The strengthe of brimstone doth beare chefe rule in the bathes/that are aboute thys towne/and I thynke there is a small deale of alume menged with the brimstone. They are holsonnest in Maye and in Iune. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they neuer so great. Yet are they hotter in winter then in somer. In the Springe and in Autume or in the later heruest they scatter muche brimstone abroad. It that swimmeth aboue/whyther it come presentlye/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

These bathes are good for the brayne/if the nape of the necke and þe hinder parte of the head be bathed and dipped in them.

- ij They are good for þe eye syght/ & they take away þe diseases of þe eyes.
- iii They remedy hard hearinge/and dryue awaye the styngkinge of the nosegayles.
- iiii They restore agayne the smelling that is losse/ and heale all the sicknesses of the heade.
- v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouth / and in the weland.
- vi They deliuer the stomack from lothsonnes/and help digestion.
- vii They open the stoppings of the bowels and inward parties.
- viii They take awaye the paynes & weyplumnes of þe kidnees & þe loynes.
- ix They drye the fleshe and heat it much aboue it that it had wont to be.
- x They teine or empye out euil humores/and namelye suche as go betwene the fell and the fleshe.
- xi They clense all scabbes/scurffe and iche.
- xii They lighten them that are burdened w flegmatick humores.
- xiii They helpe also them þe haue þe falling siknes/or the rinning out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.
- xiiii They are euell for all kind of iaundise/and to them that haue anye kind of goutte that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.
- xv They helpe wondrously weomen to conceiue chylidren.
- xvi They are good for the strangling/stopping & fallinge of the mother.
- xvii They heal all kinde of woundes and brusinges / whether they come by falling or by stripes.
- xviii They are good for þe bursting of sinewes & the shrinkinge of the same.
- xix They dryue away scarres and blew marks of woundes.
- xx They heale the mophew and preserue a man from the leprosy þe is like to come/ but if it be come allready/it maketh it worse.
- xxi Other writers say þe these bathes are good for þe strangurie/ for þe colde cough/for the whyte floures

Of the bathe called Baden in Schwicherland.

floures of weomen/for olde agues that come of fleme and melancholye/and
for the flowynge of an humoz from the head to the shulder.

VVbat Diet is to be kept in these bathes out of Gulden finger.

YE must not vse these bathes excepte your bodie be fyrste purged in a
sayn wether and an holsome. If that mennis bellis that bathe them/
be drawen in toward the back/then is there good hope/but if they be pus-
fed by and bowne or be greued wth gnawynge/that is an euell token.
Ye muste continue in thys bathe euerye daye seuen houres/foure houres
before diner/and thre after diner / so that a conueniente tyme maye go be-
twene the seconde bathynge and the diner tyme/that the bellye in the mea-
ne tyme maye be well refreshed and stretched oute. Whyles ye are in the
bathes/ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the ba-
thes. They that are lustye as I sayd before/maye tarpe foure houres before
diner/and thre houres after diner. And weomen that are colde of comple-
xion and not thurstye/maye tarpe in the bathe viij.or ix.houres euery daye.
After thys maner of taryng in the bathe/thou shalt nede no tary no lenger
then xv.dayes at the moste. But if any will tarpe lenger tyme as twintye
dayes or mo / then muste he tarpe in the bathe fewer houres/then I haue
spoken of.

Bannish all heuines/pensyuenes/and sadnes away/ and refresh your
selfe wth honest myrthe.

After that ye haue taken a sober diner/ye must walke in some pleasaunt
place/whyle the meate go doune to the botome of the stomack.

The broth of stewed hennies/seasoned wth spices/is good meat in au-
tunne or in the later haruest.

All kindes of pulse as beanes / peasen / phaselles and ciches/are to be
eschewed/but the broth of them maye be partelye allowed/and nameley of
ciches and husked peasen:the brothes of the other if nede do not require/I
would not haue greatly bled. Ye must forbear from fruytes and chese / ex-
cept ye vse any of them at a tyme for a medicine.

Your wyne must be cleare and well belayd/accordinge vnto the tyme
of the ycare/and the streingth and wekenes of the wyne.

Ye must forbear from cleare water brenned wth wyne.

Ye must washe nether your head/ nor anye other parte of your bodie
wth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. da-
yes go into any sweating or bath stoue.

Of the incommodities and commodities of this bath out of

Conrade Gesner, a man well learned and

borne very nere vnto it.

That these bathes do hurte diuers/ that chaunfeth ether by the reason of
there diseases/whereunto the bath is not naturally geuen to heale / or
if it be

It be fit for the diseases/ it cometh by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and strength are resolued awaye to the bath/ & rawe humores are caried hastelye into the veynes of to muche meat and drinke/ or els of such as is taken out of season / and euill humores gathered ether of euill diet/ or of meates of euill substance are the more spedelye caried into the harte/ and other principall mebres by the heat of the bath made to flowe/ or els are melted into them.

The most parte hauing no regard nether vnto the tyme nor vnto mesure gluttonously eat both in the bath and out of it/ and for their pleasure drinke daylye diuerse kindes of wines/ and drinke wyth theyr cōpanyons for their pleasure excessiuelye wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowing out of the well or riuer/ or warme oute of the bathes. Some eat fruyte both good and badde/ and all that euer cometh to hand. Many not accustomed to wyne at home/ or els very litle/ beyng well exercised/ when they come to the bathes/ drinke it plentiuouslye wythout exercise/ and so are sodenly filled. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholosome meates/ becaule they are good cheape/ and then beyng vnercised as they hadde wont to be/ make much euill humores and euill blood/ whyche thyng maketh many fall into worse diseases at the bath/ then they broughte wyth them thither. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goyng betwene theyr meat taking and theyr goyng in to the bath agayne.

Wherefore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues / and diuerse suche like diseases. I heare saye that in diuers circles or goynges aboute of peares / the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennys eyes were hurte/ and broughte to greate heate/ and the reporte was that the nyynth yeare before that the same thinge chaunced. But the moste parte were shortlye healed / euen beyng yet at the bathes.

The custome of this oure tyme is/ that the commune sorte of men shoulde tarye in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their vpper skynne to be broughte of ones. to be healed agayne/ but twyse or thysle they will haue so. My counsell is that accordinge to the diuersite of the sicknes/ agues / strength/ and other circumstaunces/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skynne blistred ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drynkinge of the water of the bath/ I woulde allowe but fewe to drinke it/ except it be dronken/ scarcely to quench thurst/ which thing the hote water that cometh out of the pipes will do. Perchaunce it might be good for the diseases of the breste / but it weakeneth both the ouerparte and netherparte of the stomack/ and enlargeth to much som mennys kidnees and belies/ that somtyme they put furth grosse matter/ and somtyme bloode. Som drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

The

Of the Pepper bathe.

The opinion of the common people is foolish/whyche holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For although it maye chaunce that the bath bewraye and bringe oute some diseases/whyche before lurked and were hyd in the bodye/and afterwarde maye waste by the matter of the same diseases/euen as the falling sicknes is both bewrayed and also healed by the same medicines/yet for all that manye diseases may arise in the bathinge tyme by yll Diet/whyche the bath can neuer heale. The commune people holdeth that men haue vled this bath longe enough/when as a litle water is put vpon the holow parte of their handes/is strayte waye dyled by. But if any entring into the bath euen at the fyrst entringe thynke for a space that he is burned or bitten/and a litle whyle after wareth colde/it is thought wysdome for him to leaue of bathynge: because he ether hath bath enough/or els to muche.

Of the Pepper bathe.

Pepper bath is called of the hyghe Almaynes Dsefferbad / and of some Latin writers Therme fabarie. This bath is in the lande of Rhetia/in the diocese of Cure / about ten miles from the fyrst springinge of the Rhene. This bath doth not springe all the yere thorow / but at certayne tymes/for they springe oute wyth the herbes/as Munster in his Cosinography writeth/and departe awaye agayn into the earth wyth the same. And Fuchsius sayeth that this bath beginneth to springe euery yere the thyrde dape of May/and goeth into the earth agayn the fourth dape of September. The miner and matter that this water runneth ouer and thorow/whereof it taketh his strength and vertue is gold/ bymstone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that Guldensfinger and Forzius do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in fixe dayes/some in ten/som in twelf/and other in longer tyme/accordeinge vnto the diuersities of mennes natures/bringinge by/and Diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a longer tyme then other do.

The vertues of this Bathe.

- i It is wondrously good for the head ache.
- ii It strengtheneth the memorye.
- iii It sharpeneth both a mannis hearinge and seyng/ and maketh them much better.
- iiii It taketh quite awaye the stoppinge of the synewes and brayne.
- v It is good for the leping goute/that runneth from one ioynte to another/and for the handeuell and fote euell.
- vi It is also very good for bones that are broken to comforte them/and to strein-

to strengthen them/and to minish suche acke as commeth of them.

vii Guldenfinger writeth also that it is good agaynst the wanton lust of the body/because it swageth it wonderfullye.

viii It is good for scarres and blewe marckes/ and for clumpered blood that is runne together.

ix It is good for them that haue ache in their bones/and iointes/ and o- ther places/by the reason of falling or beating or brusyng/as some old soldy- ars and horsemen haue.

x It is good for woundes that are depe in ether made with arrowes or gunnes. or for woundes that are to sone or wrong falsely healed/and are vnder the fleshe partely vnealed/for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.

xi It is good for the trembling or shakinge of any part of a mans body.

xii It is good for the crampe.

xiii It is good for old agewes/and namely for an old quartane.

xiiii It is good for the palseye and the falling sicknes.

xv It is good for the fire to the chamber pot/called of the beste Physici- anes Diabetes/ that is when a man maketh water oft and much/euen all- most of the same coloure/that the drinke is that he hath receyued/ and hath therewith an vnquenchable thirst.

xvi It is good for the stone in the kidnes / and for diuerse other diseases both in the kidnes and bladder also.

xvii It is good for old sores that are on the legges.

xviii It is good for scabbes/ scurffe/and all kindes of maungines.

xix It is good for false woundes and fistules/and for Cankers.

xx It is good for inflammations/burninges & impostumes of y pappes.

xxi It is good for such sores as are made with the frenche pockes.

xxii It is good for membres that are out of ioynte.

xxiii It is good for al partes of the body that are fretished/foundered/ and made numme with colde.

xxiiii It is also good for digestion.

Hytherto haue I writen of the bathes that are in England and in Ger- many. But now because there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diseases / that ether none in Eng- land nor Germanye is able to do/or els can in shorter tyme or more surelye helpe/then they of England and of Germanye are able to do. I will also for the loue that I beare vnto my contrey men/write of the most famous and holsonnest bathes/for healinge of straunge diseases and hard to heal/ that are in all Italye.

Of the bath called Aponus or Ebanus out of
Michael Sauonarola.

The bath of Apon or Eban is v.italian miles from the city of Pad-
waye/in the costes of the land therby/called Ebanum. That land
was ones great and mightye placed besyde hilles / in whose play-
C nes

Of the bath called Aponus or Ebanus

hes there is an hillock or littel hill standinge by wpyth no great heigth / oute of which spring diuers littel brokes or burnes / whych make manye bathes. For the water of the fyrst springe in goyng doune / so abateth his heate / that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde / and is fre on euery syde / sauuing that towarde the west it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heigth. Doubtlesse it is a place and dwellinge agreyng wpyth mans helth / and very delitefull / which thing had not nede to be vnloked to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed / and go furth of the bath / let them stande well couered / and close from the wind / lest the ayer entre in and hurte them / whyle they poores are as yet open. But the water running from that spring and bathes hyther and thither / and in some places holde in hooles / doth alter and changeth the ayer / which thing is oft the cause / that some running to the bathes / and kepe no good ruell / fall syke thereby / of whych thyng I shall speake moze hereafter.

*Of the Miner or Min matter that beareth the cheferule
in this bath out of the same author.*

Aristotel in hys boke of the propertye of the Elementes amongst other bath marked two thinges / wherby the miner or metall / or hayne of a bath may be knowne / that is to wete / by the coloure and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and aluminish / and haue some part of bymston as may by sight be well perceyued som deale of ashes. For as it runnes doune by the stony canales and littel riuers / that are brought out from his dreggy parte / the most part is found aluminish and salt / and a small part bymstonish. For although a saffronish coloure appere bymstonish wpythout in these places / as these diuerse coloures are sene / so are in þ raynbow sene the colours one saffronish / another rede / and the thyrde grene. If ther were much bymstone / the bymstone should haue much clammines / and should haue moze of the yelow colour / then any other minerall / whiche we set not to be so. whē as also of all other minorallis bymstone hath the strongeste sauour / if there were any such / we should w our smelling smell it / which thinge we can not do. For in suche bathes wherein bymstone beareth the rule / these two thinges are perceyued there / a yelow colour / and the smell of bymstone / as a mā may playnly find in the bath of Petriol and Cilicia / & such other like. wherfore I wil not say that these haue bymstone / bearing þ chefe ruel / but alume & that there is moze salt in them / then bymstone. The best tyme of goyng in to these bathes / is from the beginninge of May / vntill the middest of June. The constitution of which tymes he that will be bathed / must marke / that it be not to hote / nor to colde / nor to windye / nether to raynye. whiche thinges do not only alter and chaunge the water of the bathes / but also the mā: wherby it chaunfeth oft tymes / for lacke of regarde vnto these / many fal oft tymes sicke / and many tymes dye. And it is also good tyme to vse these bathes / from the middest of August / vnto the ende of September.

And

And suche a bath is moſte to be cōmended/whyche lieth open to þ ayer/
whose vapores blowe abroad/and are purged wyth the heate of the ſunne/
and ſo made good/where as mens heades ache not by the meanes of pen-
ned or cloſed in vapours/are hurte.

And if it be an vnſufferable raynye / windye or colde wether / then it
ſhall be good to carye of the water of the bath into a chamber/ and there to
bath you in a tonne/and if nede require to make a good fyre there. And this
rule is not only to be kepte in this bath when nede requireth/ but alſo in all
other ſuche lyke.

I hold alſo that the wa'ter of any bath caried in tonnes far of/ether hath
littel or no ſtreingth in compariſon of it/that is in his naturall place.

Thys is alſo my counsell/ that men rynne not to the vſynge of bathes
for euerye light cauſe/ but only for ſuche diſeaſes as almoſte the þhiſicion
diſpaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye/wherefore it is good to
take the water of it/and to poure it doune vpon the mouldes of þ hea-
des of them that haue a moyſt and a colde catar.

ij It is good for them alſo that haue their breaſtes full of moyſture and
hurte wyth colde.

iii It is good for them that haue a moyſt ſtomak/and the dropſey & win-
dines or vpbloowyng in the bellye.

iiii It is good for ſwellinge of the milt/to take it quite awaye.

v It is good for old frettinges gnawyn wild/and rinning ſores/for tet-
ters and ringwormes/for ſcabbes and ſcurffines/and all kindes of maungi-
nes/as we haue learned oft by experience.

vi It is good for the ache of the ioyntes/and for the goute whyche com-
meth of a cold and moyſt cauſe.

vii This bath is good for them that haue anye bone broken and growen
together agayne/for it ſterketh and ſtrengtheneth verye muche the broken
place/and ſetteth the ioyninge faſter together.

viii The water of this bath louſeth the bellye/and bringeth fourth tough
humours. And the commune meaſure is from one pounce vnto thre. How-
beit halfe a pound will purge as it hath ben proued : when it is dronken/ it
troubleth the ſtomack much/and maketh men vomit. wherefore it were bet-
ter to take thys water in by a cliſter.

ix This bath is alſo verye good to ſtoppe the whyte floures/ and for the
mother that is to muche moyſte wyth manye louſe humours / whereby is
hindered conception. And thys bath wyth hys vapours and ſmoke alone
receyued accoꝝdingly into the mother/doth rectifye it/and diſpoſeth it / and
prepareth it to conception. In the tyme of Cermylon/a certayn woman be-
ynge baren twelffe yeares/by the counsell of him came and vſed this bathe/
and ſhortely after conceived.

Hetherto I haue written of theſe bathes after the minde of Sauinozo-
la who doth not deny/ but þ all þ bathes about þadway are of one nature.

C ij Then

Of the Miner or Min matter.

Then when as the excellent learned man Ioaimes de Bondis/ whom also Sauimozolla doth hyghly commend/writeth thus as I shall here after declare of all the bathes of Padwaye in general/he geueth also the properties folowynge vnto the bathes of Alpon. His wordes are these.

The bathes of Padwaye therfore are good for al cold and moyst diseases of the heade/as are the dryue euill/the great forgetfulnes and catharres coming of colde causes.

They are good for the palsey/for the setting of the mouth awaye/for the moyst crampe/for the necke that is stretched to far one way with the cräpe or is made stiffe therewith. For nummes of membez/and for membez that for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the eares/wherefore they are good for wateringe eyes/ and for the dymnes of syghte/that commeth of to muche water fallen into the eyes. For the singeing of the eares/and for dulnes of hearinge that commeth of flegmaticke and moyste and colde humores.

They are also good for them that can not perfectly smell.

They are good for the toth ach/for þ teth that are on edged/for the colde and chyllinge of the teth / for the rustines of the teth/for the softnes of the gummes/for the wastynge by of the colde and moyste humoures that falleth vnto them.

They are good for the swellinge of the iawes/of the throte and of the bunla.

They are good for the diseases of the longes and winde pipe or throppel and for all cold and moyst diseases of the brest/and especially for the catar or reume/for hozenes/and shortwindines comming of colde causes.

They are good for fearfulness of the hart/and for the much panting and trembling of it/if they come of cold and moyste causes.

They are good for the lousnes and to muche softnes of the pappes & for their vnreasonable bignes/for to muche plentye of milke/and they are good agaynst the waterishnes/and to muche synenes of the same.

They are good for the lousnes & flashnes of þ stomack/for the weaknes of þ same/ & for an euill appetite/ & an euil digestion/and the slipperines of þ stomack whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much slipperines of them/for the fire/slippery fire/and for colde and windye diseases of the guttes.

They are good for the fallinge down of the guttes and for the Emrodes that come of moysture.

They are good for cold men and weomen that by the reason of to much coldnes and moysture can haue no childer.

They are good also for the bursting & commeth of to much moystnes.

They are good for them that are to fatt and fleshye/for it will make the leaner/if they vse it in dewe tyme/with good diet accordyng vnto the order of Physick.

The water of thys bath is good to be dronken to scoure the stomack and the guttes/and to minish the greatnes of the milke and the liuer/and to deliuer them from stoppinge.

If anye

cxvij If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme / and so warme as he can take it for hurtinge of hym selfe wth the heate of it. And lette hym beginne at the fyrste wth a littel/and so go forward by degrees vntill he maye receyue a iust or sufficient quantite.

cxviii They that woulde vse the smooke or vaperouse ayre of this water/they must let a littel celle or littel chamb^{re} be made aboue the hottest part of the bath/that the vapoure and smoke may stryke right vp/ vpon suche places as had nede of them. Thys kinde of perfuminge and receyuinge of the ayre of the bathes prouoketh sweate mightelye / and bryngeth furth in plentye waterish humoures/whych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doutelesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the dropseye/for all weakerye diseases of the ioyntes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

The Calderane bathe is in a village/called Ganderinum/as Nicolaus Massa sayeth in the land or felde of Verona/ almoste ten miles from the cytie towarde the East/at the skirtes or bottomes of certayn hillockes/whych are pleasant and lusty to loke vnto. And there are two places out of the whych the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/ and hath certayn greeles to go doune by. The other is open and not defended aboute wth anye wall or other defence/ into the whych they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rustye to a mans syghte. The water floweth not continuallye / nether in one place colde/ but rather blood warme. It is exceeding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltines. If there be anye thynge besyde/it maye be layde to the smell and qualitie of bymstone. Therfore thys minozall water is cleare (and not manifestlye hooted) & springeth out of sande. Whose taste is nether muche saltish/ nor swete nor bitter/ but in a meane with some menginge with mixture of bymstone. It hath a muddye taste in a mannis mouth. But wythout all doute the cheafe miner or matter that thys water goeth ouer/ or thozowe/ as all the learned men that haue w^{ritten}/beare witnes/ is yron. Bolderius one bozne in Verone writeth that these bathes when as they are deuided into ten partes / haue **liii.** and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of bymstone.

The properties of this bathes.

This bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/ and for suche also that come of to muche moysture not well ruled/wyth feable heat/and for such as com

Of the Calderane bathe.

meth of a colericke and saltishe humoz mended together. wherfore it is good for all kinde of scabbes and itches / and for all spottes in anye parte of the bodye / for scalde heades and pluckes in the heade. For Leprous in the skinne / and the disease now called Leye / but Elephantiasis of olde writers / if the sykenes be in the beginninge / and haue not taken deperotes.

ij It is good for a weake stomake if the cause be to much moystnes.

iii Thys bathe is good for to muche heate of the liuer and kidneys / and it prepareth the moysture agaynste nature whyche is in them / and bringeth it furth of the bodye / both by goynge to stoole / and also by makinge of water.

iiii It is good for the sores and blistering of the bladder / and kidnes / and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharynes of the bladder and the burninge of it / & oft tymes healeth it.

vi It helpeth also the strangurye / or makinge of water littell and littell at ones / as it were by droppes / and the goynge oute of the water when a man feleth it not.

vii It stoppeth also the issue or flowyng out of mannis sede or nature.

viii It stoppeth also the bloode that is in the mother / and the renninge of the Emorroides.

ix And so lyke wise it holdeth and dzyeth by ouerflowinge humozes in any parte of the body / if it be taken in measure as it should be.

x It healeth fretting / gnawynge / wasting and creping sores.

xi It helpeth the headach / and taketh away roumes and catarres.

xii It stoppeth and dzyeth by the watering of the eyes.

xiii It dzyeth by the superfluous moisture of the gummes and teth.

xiiii It is good for them þ are shortwinded & are stopped in their brestes.

xv It is good for them that are fallen into a consumption / and spit blood out of their brestes.

xvi It healeth also the hychcock or yskynge / and stoppeth vomityng or perbreakeinge.

xvii It healeth and taketh away the heat of the liuer / and helpeth þ weknes of the same / it heales also the old flux of the liuer.

xviii It is also somtyme a good remedye against the grene siknesse and the dropsey comming by the fault of the liuer.

xix It openeth all kindes of stoppings both of the milt and liuer.

xx It dzyeth furth sand and grauell / lumpyes of bloode and other grosse matters and flegmatik / and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxi It is also good for weake men / that would gladly haue chyldren and haue none.

xxii It is also good for weomen that wold gladly haue chyldre / & cā haue none by the reason of to much moystnes conteyned in the mother.

xxiii It is good also for the to much lousnes and swerines in the guttes.

xxiiii It is good for weomen that are vexed with the whyte floures.

xxv If ye take the water of this bath in by a glister/ it is a singuler good remedy agaynst wormes.

For all and euery one of these foresayd diseases is the water of this bath good/ fyrst if it be dronken/ & afterwarde if the sicknes require by bathinge of youre membris in it.

The water of this bath in no wyse will helpe them that are sicke in the frenche pockes whether they drinke the water or bath themselves in it.

If any man will be deliuered from anye of these aboue named diseases by the drynkinge of this water. fyrste before he drinke it/ or if he will entre into the bath/ before he go into it: it is mete that he purge himselfe before wth some light medicine/ and to tene or emptye out the ouerflowynge moisture that is in the bellye. As for an example/ if the disease be in the breste kidnees or bladder/ or in the liuer: Let the sicke purge him selfe with cassia fistula or suche lykewise lenitiue or gentell purger.

If the milte be diseased/ let the patient be purged with electuarie lenitiuo or dia sene/ or som other like conuenient for the milte.

But if the stomacke be diseased/ then maye a man take diacatholicon or Hieraprica Galeni.

If anye man be scabbye/ or haue anye other defilinge of the skinne/ lette him be purged after the same maner/ that is/ ether with Cassia/ with Electuario lenitiuo/ and suche lyke medicines as serue for the drynkinge out of humours/ that are minged wyth color and flemme or salte water/ whereunto maye be put Kebabbe/ specially if there be anye flowynge or issue of bloode/ ether oute of the veynes of the fundamente/ whyche is called the Emerodes/ or oute of the mother. Whyche purgation taken/ then let the syke begynne to drinke of the springe that is closed aboute wyth the wall and not of the other springe/ where as beastes drinke/ or scabby folke bath themselves in.

The moste mete tyme of yere to bath in these bathes/ and to drinke the water of them/ is from the middes of June/ to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be dronken immediatlye oute of the springe/ and not in places far from the springe/ for if it be caried farre of/ as into other landes a greate waye of/ other it hath no strength at all/ or ellis very litle.

The best tyme of day to take this water/ is as sone as the Sonne is by after that ye haue ben at stoole/ whyche ether commeth of nature/ or by som suppositoary or clister.

If that ye be disposed to bath in the water/ it is best that ye bathe in the Springe of it selfe. But if for any great cause ye can not come to the spring it selfe/ drinke it warme in youre Inne or house/ & so lyke wyse bath youre selfe in it at home in your house or Inne. And se that ye vse this water ether when ye drinke it/ or bath youre selfe in it/ in the fyrste houre after the daye springeth.

Furthermoze he that will take thys water/ muste take hede that he haue no ague/ nether be in all poyntes scable and weake in hys body/ & that he haue not wekenes in the synewes/ for suche can nether take thys water

Of the Calderane bathe.

into theyr bodie/ nor bath themselves in it without great ieperdye.

As touching the quantite of this water that a man shall take in / it ought to be according to the complexion of the sicke/ and after the suffrance of tholling of the stomach. For they that haue an euill stomach/ muste take the lesse of it. But they that are stronge/ maye beginne to drinke in the fyrst dayes. v. vi. or vii. cuppes full of the weight of viij. or ix. vnices. And as they are in drinkeinge of the water/ if it can be/ they must walke softelye/ that theyr naturall heate be stirred by/ that it maye go the quicklier doune from the mawe to the guttes.

Som by and by after they haue dronken it/ ether pisse much or go much to the stoole/ som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/ it is most wisdom to walk foure houres after the taking of y water softelye/ so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/ let him go to meate/ and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/ but he must playe and talke woth his merve frendes/ and rede those thinges whych maye make him merve/ or let him playe vpon som muscicall instrumentes/ or heare som musick or pleasante singinge/ if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ii. or iii. according as the sicke is able to abide it/ and as the nature of the disease doth require.

Yet for all this a man may not vnadvisedly and withoute deliberation go forward in increasing the numbze of his cuppes of water/ but let al thynges be waighed and ruled after reason. For ther are some/ that ether by the meanes of the weaknes of their stomach/ or for some other vnknown cause/ in no wise can awaye woth the drinkeinge of this water. And though they drinke but a littel/ and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne / nether by pissinge nor by goynge to the stoole/ whiche persones if they shoulde go forward in drinkeinge of this water/ they shuld shortly fall into some disease lyke a dropsey/ or into the dropsey it selfe.

Wherefore let suche absteyne and forbear from the drinkeinge of thys water.

But if the nature of the patient be stronge inough/ Whassa woulde that he shoulde procede/ vntill he come to the numbze of xx. cuppes and not passe that numbze.

If it chaunce that within five or seven dayes that the patientes stomach loth the water/ and beginne to faynte/ let him forbear from it/ for the space of one daye or two/ and when his stomach is comforted agayne/ he may returne to his old measure agayne/ or to so much as his stomach shall be able conuenientlye to beare.

Let no man drinke shorter tyme of thys water then twintye dayes / for when as it worketh faintly by littel and littell/ it can not finish perfectly his working in a fewe dayes/ for he must both teeme or emptie out the ouerflowinge

toynge humores/ and alter and change into an other disposition the greued & diseased meēbres/ that they may be restored agayn vnto ther old soundnes. wherfore Passa conseleth if a mans stomack can endure to the takinge of y water/ that he should continue an hole moneth in the drinkinge of it.

Let all them that haue nede to drinke of thys water & also to be bathed in it/ for the space of c. rtayne dayes / drinke fyrste of the water onely/ before they enter into the bath/ vntill they know that they be well scoured within/ and also streingthned. whych thynge they shall know by this signe/ that is/ if both by the fundament/ & thozow the water vessels the water come furth clere and vnnenged about the same quantitie that it was receyued.

But this chaunseth not at any certayn one tyme/ for somtyme thys worke is finished soner/ and somtyme latter/ but mooste commenlye it chaunseth aboute the xiiij. or xx. daye.

Before that by these signes a man knowe perfectlye that he is well scoured wythin: in no case anye man oughte to goo into the bathe/ to bathe or washe him.

Thys also must be well kepthe / that no man shall go into the bath the same daye that he drinketh of the water/ and that he drinke not that daye of the water after that he hath bene in the bath.

The mooste parte of it that I haue wrytten hytherto of thys bathe: I haue translated it oute of Nicolaus Passa. But because some will not beleue one man alone/ be he neuer so honest/ or well learned / excepte he haue some to beare witnes wyth him. I will bring furth the iudgemente of two Physicians of Verona/ in whose dominion thys noble bath is/ concerninge the properties and vertues of thys bath.

Aleardus Phisicion of Verona.

The calderan bathes are good for all diseases whych come of moysture as are the diseases of the ioyntes comminge of a waterpe cause.

They are good for all the diseases of the kidneis.

They helpe all colde and moyst goutte.

They are good for the burltinge of the priue membres.

They are good for impostumes and olde sores.

They are good for a moyst or waterish stomack/ for they streingthen it.

They are good for hardnes of the milte called of some the cake in y syde.

They are good for the brest/ for they enlarge the longes/ and make more roume for the breath.

They are good for the head ache.

They are good both for the waterpe and windpe dropsye.

They are good for the synewes in takinge awaye crampes/ and the ache that commeth of them.

They cleanse the skinne from all kinde of scabbes/ scuruines/ mauntes/ spots/ markes and freckels/ and from both the whyte mozheto and the black.

They washe awaye the vnprofitable ouerflowing humores that fall in to the milte and liuer/ and ingender diseases ther.

They

Of the Calderane bathes besyde Verona.

They are good for fallinge doune of to much moysture into the mother/
and helpeth to make women fruytfull.

They are good for paynes in the small guttes.

They are good ether to be dronken or bathed in for them that haue false
or priuie increpunge woundes called fistule.

The water of the bath is good to purge the bellie both taken in at the
mouth or beneth in a clister.

The bathes are good for them that pisse blood.

They are good for the hardnes of the pappes.

They are good to be dronken for such weomen as cast their children be-
fore the due tyme/and if they will swyme in the bathes / they shall haue the
lyke helpe as they haue of drynkinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and lustye that drynketh euerye yeare xij.
dayes at the leste of these bathes.

They are good for the burstinge/for the dysynes in the head/for the glo-
wyng or sounde of the eares/for pockes/and for the issew of nature.

Althoughe they be euill for the payne of the ioyntes of them that haue
the french pockes/yet for all that it is knowen by experience/ that they are
good for the outbroken sores of it/if a man bath hym selfe in them.

Let men vse these bathes from the middes of Iulye vnto the ende of
Auguste.

*Of the maner of vsinge the same Calderan bath
out of Aleardus.*

The maner of vsinge of this bathe/is ether to go doune into the wa-
ter/or to dryncke it/or haue it poured vpon a man/or by prouoking
sweate by the vapores of it.

But as for the sweatinge that can not be / because the water
wanteth heat to prouoke sweat wythall/because the yron beareth such rule
ouer the salpeter and bymstone.

Pouringe of water vpon any membre or bathyng of it wyth sponges or
warne clothes/may be well done if a man will heate the water/ and make
it so warne as is meate for that purpose. He maye bath the like parte wyth
warne clothes a good while/and afterwarde take a sponge dipped in som-
thyng hoter water/and let it lye a good while vpon y place vntill ye think
that the water beginneth to be colde/then dippe it in warm water agayn/
and this maye ye do iij. or iiij. tymes / or offer as nede shall require. And
when ye leaue of bathinge/drye the sycke place well and laye a warm cloth
vpon it.

The seconde daye or thyrde that a man is conuened to the bath and res-
ted well there/he maye at thre of the clock (after the Italian tellinge of hou-
res) enter into the bath/and there tarye an houre or a littel more or lesse/ ac-
cordinge vnto the strengthe of the patient/and the nature of the disease/eue
vntill the sicke man perceyue the endes of his fingers to be kurlled or wrin-
kled.

And then let him go out/and be dyed woth a metelye warme cloth/ and after that let him rest in hys bed the space of an houre/and then let him dine. And so likewise two houres before supper he maye go into the bath and do likewise/and go to supper/and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drinke at diuers tymes ij. poundes/ but not w one breth or ij. as some vse to do. But ye muste take it in by litle and litle/and walke and exercise your selfe in the taking of it/and after iij. houres ye may go to a feable dinter/ & ther eat of good meates/and easye of digestion. And thesame maye ye do before supper/a dewe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd before & so by parting of tymes and courses/ after this maner ye may continue xv. dayes or more/or at the most xx. daies. But it is better to continue xv. dayes or more. But because thys water hauinge but litle salpeter and lesse brimstone/it purgeth not much: yet seying that it is somthing lousing/ it is better to go forward in the bathing/then in the drincking of the water. But both the wayes are good for the afore named diseases.

If that ye will continue in the drincking of the water/ye must drinke so long/ vntill the water come out/be as clere as it is receyued in.

If that it chaunce & the patient be not holpen of his disease & first tyme/ let hym come the next yere agayn/ & he shall se maruelous working.

When as ye returne homeward from this bath/whether ye go or ryde/ ye must take easye iourneys/and eat at dewe tyme good meat and easye of digestion/and chawoe your meate well/for that helpeth muche to digestion. Ye must eschewe slepe vpon the daye tyme.

Let your wyne be whit/ but not swete/ & for a certayn dayes let it not be meged with water/ I mean about viij. dayes. But if it be to fumush/ the lay for a certayne time a peare of bread in & wyne/ & it will delay & fumes & heat of it. For bread is the bydell & chayn of wyne. And when as these viij. dayes are passed/ then maye ye vse your old accustomed wyne agayne.

The pookes of freshe egges/ are good and holsome meate for you at that tyme.

After your meat ye must rest you a good whyle/and before meat again/ ye must walke in an euen ground vntill ye be full ye werpe.

Your supper must be but light of boyled chyckens.

After that xv. dayes be passed/ then may ye eat beal and wethers fleshe/ bodden rather then roasted/ and such other good fleshe.

Ye may vse both at dinner and supper the broth of a chycken woth suppes put in it.

Washe your handes for thys tyme woth whyte wyne/ and beware that ye touch no colde water.

Beware that for the space of a month/ ye eat any other meate then these aboue named.

Forbeare from all fruytes/ from all pulses/ as beanes/ peasen/ and suche lyke/ from onyones/ leakes/ garleke/ from all sharpe spices and from vinygre.

Forbeare also from coole/ sigges/ and all baken meates/ and especiallye from

The properties of all bathes wherein Iron is the chiefe ruler.
 from the crustes of pypes and pastyes/and tartes and such like.
 For the same space ye muste kepe youre selfe from the companie of all
 weomen.

*The properties of all bathes where in Iron is the chiefe ruler,
 and especialy of the Calderan bath, out of Anthonius
 Fumanellus a Physician of Verona nere
 vnto the Calderan Bathes.*



he bathes where as yron beareth the chiefe rule & stroke
 are good for the falling of the heare/for the runninge so-
 res of the heade/for the scabbes/for the leppe/and for all
 the foulness of the skinned.

They are good for all moysture that is aboute the
 skinned/for the euill smell of the bodie/for windpe swell-
 linges/for bladders in the skinned/for impostumes wyth
 sores or botches/for small wheales/for yitch/and for stinckinge and moyste
 botches.

They are good for the hardnes and byblowynge of the milke.

They are good for all the diseases of the ioyntes/for the softeninge of the
 synewes/for crampes that come of moistnes/for nummes and the vnfeeling-
 ges or sleepinge of membres.

They are good for the moistnes of the heade/for the dusynes of the head/
 for mattery and runninge eares/for louse teth/for to much spitting/and moist-
 nes of the mouth.

They are good for a moyst and watery mother/for the falling of the mo-
 ther/and for the ouermuch flowynge of the floures.

They are good agaynst perbreakeing/agaynst lothsumnes of the stomack/
 agaynst the sit/agaynst the falling of the fundament.

They are good for them that are weake in doyng the office of encrea-
 singe of mankind/and for them that can not make water well.

They are good for the kidnes that are much weakened and are to wolde/
 for the pissinge of blood/for the softeninge of the bladder/for the scab of the
 bladder/for the strangurye/and the burninge of the water/for the offe ma-
 kinge of water to muche/called Diabetes/for the issue of mans nature/for
 the Emorodes.

They are also good for to strengthen a place that hath ben broken/and
 to make it growe faster together then it dyd before.

They are good for them that are shortwinded/and for them that haue
 gnawynge/and payne in the bellye.

Nowe after that I haue brought the sufficient witnessses to proue that
 the Calderan bath hath the propertyes aboue written/supposynge that no
 man will doute anye more of it that hath bene alledged. I will tell you the
 properties of one other notable bathe in Italye not farre from the vniuersi-
 ty of Bononye.

Of the bath Porret.

The

Of the bath Porret.

4

The bath of Porret is in the countie of Bononpe/which is the Popes toun/and a famous vniuersitie. The bath is about xi. Italian miles from this citie/ in a wilde place nere vnto the Distozian alpes or high mountaynes. By reason whereof the place is so colde & men must vse it not before the xiiij. of Iulpe. nor latter then the first of September. The mine or bayne that this bath runneth thow to or ouer/ is alums wpth some brimstone/ and not without salt and salpeter. Gentilis also sayth that this bath is aluminishe / but he maketh no mention nether of brimstone/ nor of anye kinde of salt. Sauonozola by reporte telleth that the chiefe ruler is alumne/ and that it is not without brimstone and salte and salpeter. Vigali nus writing of this bath/ sayth/ that he will not holde that this bath is aluminishe as others do affirme and write / but because he sheweth no sufficiente reason of his dissention from other/ being more in numbze and better learned then he/ I dissent from him. Penguus fauentinus rekeneth that alumne beareth the chiefe rule/ and that next vnto him brimstone.

The properties of this bath.

This bath is good agaynst & vnmeasurable running out of & Emrodes.

It is good for the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomach.

It is a good remedy for them that are cumbered off wpth to much swea tynge.

It is good agaynst all diseases of the spnewes/ comming of to much fyl ling or stopping wpth to many humores.

It is good for moyst mothers/ and Gentilis sayth that he hath good experience/ that it is verie excellently good for women that are baren to make them shortlie after to conceiue.

It is good for the stoppynge of the liuer and the milke/ and of any beynne in the hole bodye.

It is good for the stone/ and the paynes of the loynes / the reumaticke matter scoured fyrst awaye.

Other writers geue a great Deale mo of properties vnto this bath then I haue reherfed/ but because diuers learned Physicians do speake agaynst the great numbze of vertues/ that the Bononians geue vnto these bathes/ I will reherse no more then such as all learned men do agre that it hath.

The maner of vsinge of this bath.



This order must ye kepe if ye will go into the bath of Porret. After that ye are commed to the bath of Porret / ye must rest you well an hole daye / and do nothyng concerninge Physicke all that tyme.

Upon the second daye about the risinge of the Sunne/ go to the bath and drinke vi. ciathes of water/ which shall conteyne two small pottes. A ciath as Agricola saith/ holdeth after moyste measure/ an vnce and an halfe. When ye haue

D

drunken

Of the bath Porret.

Dronken out your fornamed measure/then go home to youre Inne agayne/ and walke hyther and thither/ & so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/then come to the bath agayn/ & drinke iiii. ciathes and an halfe/then stand or rest after that the space of iij. houres/ and then go to dyner. iiii. houres after diner take a light supper/ & an houre and halfe after supper go to bedde.

Upon the next dape folowyn/ which is the thyrde dape after the Sun be risen/ ye shall drinke two pottes of water conteyning ix. vnices by water measure/ and from that tyme for the space of an houre/ ye shall stande/ and afterwarde shall ye enter into the bath/ if it be not colde/ and in it shall ye stande one houre. And when ye come out/ ye shall go to bed/ and couer you metelye well wyth clothes/ but ye mape not slepe/ and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/ make youre bodye be dyed wyth warme clothes/ and an houre after that/ let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/ two vnices of honye. Thre vnices of sallet oyle/ of salt two drammes. Put all these together/ and put them into youre bodye.

After that ye haue auoydeth out the clister/ then go to dinner/ and at conuenient time go to supper/ and let your supper then be lenger then it is vpon that dape that ye drinke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/ to drinke vpon one dape at iij. tymes v. pottes of water/ and the other dape ye must drinke two/ and go in to the bath if it be not colde. for I saye if it be colde/ as most communlye it is/ ye shall let it alone/ and take the foresayd clister. And se in no wyse that ye leaue the vsinge of the clister/ for doubtles it doth moze good/ then the drinking of the water doth.

And this order must ye holde for the space of xx. dayes.

After that ye haue dronken iiii. dayes of the water/ cause this ointment folowyn/ to be made for you/ of some learned potecarye.

R. Olei de Absinthio	}	aff. 3 s
Olei de Spica		
Olei Mastichini		
Gallie muscate		
Garyophyllozum	}	aff. 3i
Macis		
Galange		
Carei		
Ameos	}	aff. 3 s
Coralli rubri		
Coriandri preparati		
Cere albe. q. s. fiat unguentum molle.		

Anoynt your stomack wyth this oymntment an houre before supper/ and let it be layd on wyth a warme hande.

And because your stomak shall be oft in great daunger/at diuerse tymes ye shall by myne aduise sprinkle this pouder vpon your meate/and put it into your sauce which ye shall vse.

Take of good and chosen cynamome two drammes.

Of Ginger two scrupels.

Of cloues/of clary seade/of fenel seade/of eche one scrupel.

Of read sanders one dram.

Of saffran halffe a dram.

Beate all these into fyne pouder/and cast it vpon your meat/and at som tymes take a littell comfectes of anise seade before meat/and coriandze comfites after meat.

Let your drinke be small whyte wyne.

Let your meat be chickens/kiddes flesh/or wethers fleshe.

Let your bread be one daye or two dayes olde.

We must eate no other meat then I haue spoken of/sauing if ye wil eate a softe egge or a potched egge.

Beware of rawe herbes/scrupes and fishes/butter milke and chese/and from pies and pasticrustes and all vnleuened breade.

The most of all this that I haue reherfed of this bath/I haue taken out of Bauertus. It that soloweth is taken out of Hugo Senencis.

The mine or bayne of Doretta/belonging vnto the lordshp of Bonony/that is best knowne/is salpeter naturall/for the tast of it is saltishe and a littel binding/it hath also some bymstone.

The cheafe help that a man can get of this water/is most openly perceyued in healinge of flegmaticque diseases/and in amendinge of tough and grosse humores.

Because it is surely knowne by experience that this water shortly after that it is dronken/entreteth into the veynes/some rules had nede to be kepte at suche tyme as it is dronken.

Where as salte peter by it selfe is not able to purge stronglye/ther muste be muche of this water taken before it will purge. But ye must whillist ye drinke of this water/forbeare from al other commune water/ because it hin dreteth the digestion of the other/from salte beafe/from pastye crustes/and al other baken meates.

There was one of Bononye/named Thura/whych wrote that so much of this water ought to be dronken before meat/untill it come furth clere agayne as it was receyued ether by the water vessels/or by the fundament/or ellis by perbreakinge/ but that oughte not to be done that he counselled. But so much of the water is to be take as wil purge a man of sufficiēt helth and complexion vij. or viij. tymes. Let them that are weaker take accordinge vnto their nature so much as shall be inough for them.

If this water be taken in a sufficient quatite/and purge them/it is wel/ but if it purge not/then make clisters of the same water to purge them.

Aboute the houres after that ye haue auoyded oute the clister/ye maye take a sober diner. But if the water worke wpythout a clister/if ye be not verye weake/go into the bath that the parte of the water / whych is entred

Generall rules to be obserued in all these bathes.

into the baynes maye be melted and dissolued awaye.

Continue halfe an houre in a warme bed after that ye haue bene in bath/ & ther be well wyped and dyed wyth warme clothes / and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And if .ii. houres after supper go to bed & slepe if ye can / the space of vij. houres. And if ye sweat / wpye it well of / and in any case beware of colde.

If that ye made weake with your purgation / then reſte you two or thre dayes. After that begin of freſh to take your water / earlye in the morninge as ye did before. And let the foresayd rules be kepte. And vpon those dayes wherein ye take not the water / go euery day in the morning in to the bath / and continue there for the space of halfe an houre / and afterwarde go into a warme bedde / and wpye and dye youre selfe well / and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke / nether by the ſtole nor makinge of water / wythin the space of thre dayes / then take a cliſter / and after that go into the bathe / and tarpe in it halfe an houre / then go into your warme bed and dye your selfe wel. And after thre dayes / take the water agayn / and kepe thesame order that ye kept before.

Ye muſte tarpe ſo longe in the bath of Doxret vntill ye haue dronken of the water vij. or vij. tymes.

Let your meates be eaſye of digeſtion as chickens / and mutton of weathers / and ſuche lyke hoſſome meates.

All the tyme that ye are in this bath / ye muſt take hede that ye touch no commun water / becauſe your baynes are not yet well ryd of the water of the bath.

*Certain generall rules to be obserued of all them
that will entre into any bath or drinke
the water of any bath.*

The counſel of wiſe and learned Phyſicians is / that ye ſhould not at any tyme go into any bath to ſeke remedye their for any ſickneſſe / excepte it be ſuch one / that almoſte the learned Phyſicians diſpayre of the healinge of it. If God hath ſmitten you any diſeaſe / before ye go to any bath / for þ healing of it / call to youre remembraunce / how oft and wher in ye haue displeaſed God. And if any notable ſynne come to youre remembraunce / occuſpe þ ſame no more / but be earneſtlye ſorrye for it / and aſke God mercy for it / intending and promiſſing by hys mercye and grace / neuer to fall into that ſynne agayne. This counſell is agreynge wyth that which is wrytten in þ xxxviii. chapter of Eccleſiaſticus in this maner. My ſonne in the tyme of thy ſyckneſſe ſayl not / but that thou praye to almighty God / for he wil helpe the leaue of all thy ſynninge / and ſhewe out thy ſtreight handes / and clenge thyne herte from al ſynne and deal almoys / and then geue place to the Phyſician / and let hym come vnto the as one that God hath ſent vnto the / etc.

And

And a littel after he doth playnly declare / *þ* sicknes commeth for the punishment of sinne / wher he sayth: He *þ* will sinne agaynst his maker / vseth to fall into the handes of the *Þ*hysician. As Christ in *þ* v. of John doth also meane when he sayeth vnto the blinde man whom he had healed: Go and sinne no moze / lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge a man to be a greater sinner then other / because he is oftter sicke then *þ* commun sorte be. For God sendeth vnto good men oft times sicknes / not for the spmes that they haue done moze then other men: but to kepe them in good ordre / *þ* the fleshe rebell not agaynst the spirit. For if that manye infirmities had ben a sure token / that a man were a great sinner / then should Timothe which had manye infirmities and sicknes as Paule writeth / ben a verye great sinner. But he was not so / Therefore that argument is not true.

But whether sicknes come for to punish sinne / or to hold a man in good nurture and obedience / all sickneses commeth of God. Therefore / for what soeuer cause it cometh of / before ye aske any helpe of any worldly *Þ*hysician ye must make your prayers to almighty God / as the good kinge Ezechias dyd / and if it be mete for you to be healed / ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto almighty God / and to such as ye haue offended / in the name of God are counsell of som learned *Þ*hysician who is sent of God / *æ* not of some selfe made Idol / who is onely sent of hym selfe. If he vsinge all the lawfull meanes commenlye wont to heale such diseases as ye are sicke in / *æ* yet ye feale your selfe no better / then shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes / in any wyse ye must go vnto some learned *Þ*hysician / *æ* learne of him by the helpe of youre telling / what cōplexion ye be of / and what humoz or other thinge is the cause of your disease / and by his aduice maye ye go vnto suche bathes / as he shall thyncke moste mete for youre disease / and there after his counsell vse suche diet / as shall be most fitt for your complexion and sicknes.

Let no man enter into any bath before his bodye be purged or clenched ones or twyse after the aduice of a learned *Þ*hysician. For if any man go vnprepared and unpurged to the bath / he maye fortune neuer come home agayne / or if he come home / he commeth home most communly with a worse disease then he brought to the bath wyth him.

We maye not go into the bath the first day that ye are commed to it / but ye must rest you a daye or ij. and then go into the bath.

Ther is no tyme of yeare that is moze fitt to go into the most part of all bathes / then are the moneths of Maye and Septembre. But the spring tyme is better then any other tyme is.

The best tyme of daye is an houre after the arising of the Sunne / or half an houre. But before ye go into the bath / if youre disease will suffer you / ye muste walke an houre / or at the leaste halfe an houre before ye go into the bath.

But ye must at no tyme go into the bath / except ye haue ben at the stole ether by nature or by crafte. We maye take a suppositoze or a clister / and for a greate nede Sauonozola suffreth pilles. But he will not suffre that he that is so purged / entre into the bath for the space of xiiij. houres after. The

Generall rules to be obserued in all these bathes.

same also would at the leste euerye bather shoulde haue a stole ones in the dayes. wherefore if that anye man be harde of nature/and can not well abyde supposytories and clisters/he pardoneth the patiente/ if he be ones purged or go to the stole ones in the dayes: whyche thinge scarcelye any other writer that I haue red/will do: nether woulde I counsell to differ the going to stole so longe/ if there be anye meanes possible/ to make a man go to the stole wythout his great payne.

If that ye be counselled to go twyse on a daye into the bath/ ye must fe that ye go not into it before vij. houres be past after poure diner/ and tarye not so longe in it after none as ye did before.

The commune tyme of taryinge in the bath/ is commonlye allowed to be the space of an houre/ or more or lesse/ according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or wepke/ but let him come oute before that tyme.

We muste alwayes go into the bath wyth an emptye stomack/ and as longe as ye are in it/ ye must nether eat nor drinke/ sauinge that for a great nede require the contrarie. Then some graunte that weake persons maye eate a littell bread steeped in the iuyce of Pomegranates/ Berberies/ or Ribes/ or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe/ to take or he go in/ ether two spoun fulls of Rasynes/ well washed often tymes/ wyth two partes of water/ one of wine/ or so muche of delayed or watered wyne as muche as can be holden in a spoune/ or a fewe prunes sodden or steeped in water/ or two spoun fulls of crumes of bread/ washed oft tyme wyth water and wyne/ tempered as I told before/ or a toost put in to suche water. But let no man drinke in the bath/ excepte he swoome in the bath/ or be in daunger of swooyng or els ye muste all the tyme that ye be in the bath/ absteyne from all meate and drinke.

As long as ye are in the bath/ ye must couer your head wel that ye take no colde/ for it is very perillous to take cold on the heade in the bath/ as diuers reasons may be made to proue the same.

When ye come oute of youre bath/ so that ye couer your selfe berpe well that ye take no colde/ and drye of the water of youre bodye wyth warme clothes/ and go by and by into a warme bedde/ and sweate there if ye can/ and wype of the sweate diligentely/ and afterwarde ye maye slepe: but ye must not drinke anye thinge vntill dyner tyme/ excepte ye be verie faynte. Then maye ye take a littell sugar Candye/ or a fewe Rasynes/ or anye suche lyke thyng in a small quantitie that will slake thyriste. For Galene in the fourtenth de methodo medendi/ commaundeth that a man shall not eat nor drinke by and by after the bath vntill he hath slepte after hys bathing.

After that ye haue sweate and slepte inough/ and be clerelye deliuered from the heate that ye had before in the bath/ and afterwarde in the bed/ then maye you rest and walke a littell/ and then go to diner/ for by measurable walkinge the vapours and windynes that is caughte in the bath/ is dyuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightly / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositoꝝe ether of the roote of a beate wyth a littel salte vpon it / or a suppositoꝝe of honye/or a suppositoꝝe of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to diner/but ye must nether eate very much good meate/nor any euell meate at all / wherefoze ye muste ryse from the table wyth some appetite/so that ye coulde eat moze if ye woulde/ and yet ye must not eat to littell.

The meates that are commen'y of all Physicians allowed that wyte of diet that belongeth vnto bathers/are bread of one dayes baking or ii. at the most/well leauened and thorowly baked/shal byrdes and other byrdes of the felde & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/beal/and mutton of a lamb of an yere old new layd egges/pheasants/pertriges/capons/chyckens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/ quales pies and pasties/and such like meates/chyries/and all such lyke frutes/garlike/onions/ & al hote spices/ & all cold meates as are the most parte of fishes/howbeit diuers maye be well allowed if they be well dressed.

Wylke is not to be allowed much/but if the patient be so greadye of it/ & in a maner he longe for it/then let him take it ii.houres or thereabout/ before he take any other meat/and he must not drinke after it.

Whyte wyne & is small/is allowable/or wyne being Delayed w the third or fourth part of loddē water accordyng vnto the complexion of the patient. Some vse to stepe bread in strong wyne/when as they can get none other wyne.

Beware that in no wyse ye drink any water/and especially cold water. And so should ye forbear from all thynges that are presently colde/ namely when ye beginne first to eat or drinke. Let therfoze your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly into som principall membre and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarpe so long in the bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrst/he may not drinke any thing/sauing for a great nede he take a littel barly water or water loddē w the fourth part of the wyne/ether of soure or middel swete pōgrats with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no diseale nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after diner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the counsell of diuers learned Physicians/and some for the space of xl.dayes/as Panchæus and Alcardus woulde / namelye if they come oute of the Calderan bath.

Generall rules to be obserued in all these bathes.

It were that in euery xxiii. houres the bath should be letten out, a freshe water receyued into the pitt agayne, for so shall ye soner be healed and better abyde wyth lesse teoperdye abyding in the bath.

It is most mete for them that haue any disease in the head as a catar or rheum/comming of a cold and moyst cause/or of a moyst cause/and not very hote, for them that haue palsyers or suche like diseases/ that they cause a bucket be holden ouer their heades in an hole in it/ of the bignes of a mans littell finger aboute iiii. fote above their heades/ so that by a reade or a pipe made for the nones/ the water maye come doune wyth great mighte vpon the mould of the head/ if they haue the catar/ and vpon the nape of the neck if the patient be sicke in the palsey or any suche lyke diseases.

The claye or groundes of the bath is better for the droppe/ then is the water alone. It is also good for shonken swelled and harde places/ and for all olde and diseased places/ which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place/ and to holde the same agaynste the hote Sonne/ or a warme fyre vntill it be somthing hard/ and then to washe awaye the foulness of the claye wyth the water of the bath. This maye a man do as oft as he liste. Some Physicianes counsell that betwene the bathinges/ when a man is twyse bathed vpon one daye/ in the tyme that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thyngeweake/ I counsell not to go twise into the bath/ but ether ones/ or els to be content onelye wyth the plastring of the mudde or groundes of the bathe. It were good wysdome for them that can not tarpe longe in the bathes/ or can not be holpen in so shorte time as they maye tarpe at the bathes/ ether for heate or colde/ to take home wyth them some of the groundes/ and there occupye it/ as is afore tolde.

There are certayne learned men/ whypche reken that the hote breth or vapore/ that ryseth vp from the bath/ is muche moze mightye then the water of the bath is/ and it is true. wherfore it were mete that they which haue anye droppe/ and speciallpe a tympanye shoulde sitte ouer such a place of the bathe/ that they myghte receyue into the moyste diseased place the vapoure of the bath/ ether by an holed bourde or an holed stole/ or by som other suche lyke maner of thyng well deuised for that purpose.

If anye poore man by the reason of the heate and drynes of the bath can not slepe inough/ let him eat Lettice or Porcellayne/ or the sedes of poppye called Chesboule in some places of England/ or let him eate sugar and poppye sede together: let this be done at night. He maye also if he can not gette the foresayd thinges/ seth violet leaues and mallowes/ and bath the bittermoste partes wyth the water that they are sodden in. These are remedies for poure folke that are not able to haue a Physicion wyth them to gyue them counsell. Lette the ryche vse suche remedies as they Physicians shall counsell them.

If any poure man be bered with an vn sufferable thyrste/ let him take a littel barley and seth it long/ and put a littel sugar vnto it/ or let him take the iuyce of an Orynge/ and take a littel of it wyth a littel sugar.

If any poure man catch the headache/ let him take a littel Wormelade
if he

If he can get it / or coziander cōfites / or if he cā get none of these / let him take the whype of an egge / & beat it with vinegre & rosewater / or wth the broth of violettcs or nightshade / or wth any of them / & a littel vinegre / and laye the in a cloth vnto the temples of hys head and forehead.

If anye poure man be burned to much / let him take a clister made wth malowes / beates / and violet leaues / or let him seath prunes longe wth barley and resynes / and put awaye the stone / and eate of them / or let him vse suppositoies / somtyme made of the rootes ether of betes of flour de lice / or of whype sope / or of salt bacon.

If any man sweat to much / let him vse colder meates then he vsed before / and vineger / beruypce / let them also eate shepes fete / & calues fete with beruypce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is conuened furth of the bathe / anoynte his kidneys wth some colde oyntemente / as is Infrigidus Galeni / or if he can not come by that / lette hym sethe violett leaues / Doyppye heades / Rasins / Li- quozes and Malowes together / streyne them and put som sugar to y^e broth / and drinke of it a draught before supper.

If anye man be troubled wth the rheume which he hath caught in the bath / let him perche or bzistell at the fyre Rigelia Romana / and holde it in a cloth to his nose / or let hym set cuppes or borynge glasses vpon his shulders without anye scotching. And let him drinke sodden water with barley / and wth a littel sugar.

If that a man haue an euill appetite to eate / let him vse the syrope of ry- bes or berberis / or the syrope of vnrype grapes / or vse beruypce and vinegre to prouoke appetite in dewe measure and nowe and then / if he can get it / let hym take a littell Harmelade / or of the syrope of Minte / or of Morny- wode Romaine. These haue I written for poure folke. These that are ryche by the aduyse of theyr Physicioncs / maye haue other remedies in- ough agaynst the forenamed cosalles / that chaunce in the tyme of theyr ba- thinge.

If thou be rid of thy disease by the bathinge / offer vnto Christe in hys poure membres / suche offerings of thanckes geuing / as thou mayst spare / and geue him hartye thankes / both in worde / minde and deade / and synne no more / but walke in all clenenes of lyfe and honestie / as farr as thou shalt be able to do / as long as thou shalt lyue after.

But if thou be not healed the fyrste tyme / be patient and liue vertuously untill the next bathynge tyme. And then if it be to the glorie of God / and for the most profitable / thou shalt the nexte bathinge time be healed by the gra- ce of God of tohom commeth all helth both of body and soule.

Some if they be not healed whils they are in the bathinge / crye oute both vpon the bath whych healeth manye other syke in the same diseases / that they are sicke in / and the Physician also that councelled to come to the bath. Such men must learne y^e they must not apoint God no tyme to heale them by the bath. And that when as the bath hath dyed vp / and wasteth vp by sweatinge & subtil thoro we blowinge the euell matter of the disease / that

Generall rules to be obserued in all these bathes.

that it is not one dayes worke or two to make good humores to occupy the place of such euill humores as haue bene in them before.

Therefore let suche be patient / and for the space of a moneth kepe the same diet that they kepte in the bathe / and if God will they shall haue there desire. But not onely these / but all other that are healed for a moneth / at the least (the longer the better) must kepe the same diet that they kept in the bathe / as touchyng meate and drinke / and if it be / also from the vse of all wyemen.

When as ye go homeward / make but small iourneys / and beware of surfetinge and colde / and when ye are at home / vse measurable exercise dayly / and honest myrthe and pastyme wth honest companye. And beware of surfeting in anye wyse / and of anger / and of to muche studye or carfulnes.

F I N I S.

Thanks to God for all his giftes.

A M C R.

